Ibne Manzoor kehte hai **“Jihalat Ilm ki opposite hai”** (Lisan-ul-Arab,11:129). Kaha jata hai Jihalat har burai ki jad hai aur jahil shakhs khud apne nafs ka dushman hota hai, Jihalat aur Bewaqufi mein aisa kaam kar jaata hai jis ka wabal khud usi par hota hai, kaha jaata hai ke aisa shakhs bhi jahil hai jo aisa ilm hasil kare jis ka woh mohtaj aur zarooratmand nahi hai jaise Ilm-e-Najoom wagiara, aur jis ilm ka woh mohtaaj hai use tark karde jaise apne deen par (amal keliye) Quran-o-Sunnat ka ilm hasil karna (Lisan-ul-arab,11:130). Allama Jarjani likhte hai “Jihalat ye haike kisi chiz ko uski sacchai ke khilaaf samajhna jis par woh hai” (At Tarifaat, Lil-Jarjani, 80).**“aise umoor-wa-maamilaat jis se aadmi ko aagah kiya gaya ho aur begair ilm ke usse aage badhna haqeeqat mein jihalat hai”** (At-Tawfeeq, 123).

Aur isi mafhoom mein Nabi Kareem ki yeh hadees hai ke “Aye Abu Zar! tumhare andar jahiliyat ki aadat moujood hai” (Sahih Bukhari,30) Yahan jahiliyat: islam se pehle ka woh dour jis mein log Allah Taala ki Maarifat, Nabi Kareem ki Risalat aur deen-wa-shariyat ki taalimaat se jahil the, halal-o-haraam ki koi tameez na thi, Baap dada ke naam-o-nasab par fakhr karte, kibr-o-guroor mein mubtila aur zulm-wa-jahalat ki zindagi guzaarte the, isi maana mein Hazrat Umar ka ye qoul “maine zamane zahiliyat mein nazar maani thi ke ek raat aetekaaf karoun” (Sahih Bukhari, 2042). Hazrat Ayesha ka ye qoul “Dour-e-jahiliyat mein char qism ke nikah hote the”, isi se baaz Sahaba ka ye qoul “Aye Allah ke Rasool! ham jahiliyat aur shar-wa-fasaad mein the” (Bukhari, 7084 / Muslim, 1847),

Jihalat ke asal maana ki bina par kuch group ko bhi jahiliyat ki taraf nisbat kar ke zikr kiya gaya: jaise jahili dour ke shora wagaira, is tafseel ke baad Imam Ibne Taymiyah likhte hein “jo shakhs haq nahi jaanta woh pakka jaahil hai, aur jo shakhs haqeeqat ke khilaaf ayteqaad rakkhe woh jahil-e-murakkab hai, pas jo shakhs haqq ka ilm rakhte huwe haqq ke khilaaf kahe, ya shuru se ilm hi na rakkhe to aisa shakhs bhi jahil hai” (Alfurqaan, 63 / Aqtaza Siraatal Musataqeem, 1:256). Jaise Aalah Taala ka irshad : Eeman walo ka shewa ye hai ke “Aur jab be ilm log

isse batein karne lagte hein to woh kehte dete hein ke salaam hai”

Jihalat ki isi haqeeqat ko Hazrat Zafar Bin Abi Taalib ne habsha ke badshah Najjashi ke darbar mein bayan kiya tha “Aye badshah salaamat! Hum ek jahil qoum the, butoun ki ebadat karte the, murdaar khaate the, fahashi ka irtekaab karte, rishtedariyoun ko tod dete the, padosiyoun ke sath bura sulook karte, hum mein taaqatwar zaeef ko kha jaata, yahan tak ke Allah Taala ne hamee mein se hamare paas ek Rasool bheja, jis ka naam-o-nasab aur us sadaqat-wa-amanat aur paakdamini ko ham pehchante the, usne hamein ek Allah ki ebadat ki taraf bulaya, ke ham aur hamare khandaan wale jin butoun aur paththaro ki pooja karte the ise chodh dein, aur sacchai-wa-amanat-dari, sila rehmi, padosiyoun ke sath husn-e-sulook, namaz qayem karne aur zakat dene ka hukm diya, hum is par eeman laye aur us ki tasdeeq ki” (Sahih Seeratun Nabuwiya 1:174). Maloom huwa Shariyat aur Deen, ilm aur roshni hai, uske bar-khilaaf har chiz jihalat hai, Allah Taala ka irshaad hai “Na-daan log unki be-sawali ki wajeh se unhein maaldaar khayal karte hein” (Surah Baqarah, 273) Yaani woh log unki haalat ko nahi jante na ki buri jahalat muraad hai.

Imam Raagib likhte hein : Jahalat ki teen qismein hein 1) Ye ke insaan ka dil-o-dimag puri tarah ilm-wa-marifat se khali ho, 2) ye ke insaan kisi chiz ke baare mein uski asal aur haqeeqat ke khilaaf aqeeda aur khayal rakkhe, 3) ye ke insaan ka fikr-o-faham sahi ho ya galat, magar uska amal us sacchai aur haqeeqat ke khilaf ho, jaise jaan bhuk kar namaz ka chodh dena”

Aise hi jihalat ka zikr Allah Taala ne is ayat mein kaha hai **“Aur Moosa ne jab apni qoum se kaha ke Allah tumhein ek gai (cow) qurban karne ka hukm deta hai, to unho ne kaha: ham se mazaq kyou karte ho? Aap ne jawab diya ke mein aisa jahil hone se Allah ki panah chahata houn”** (Surah Baqarah, 67). Yahan mazaaq ko jihalat ka kaam bataya gaya hai. Allah Taala ne jahalat-wa-naadani aur jahilo wale amal se door rehne ki takeed farmai hai, Nabi Kareem ko khitaab karke farmaya “ Aap

dar guzar ko ikhtiyaar karein, nek kaam ka hukm dein aur jahilo se door ho jayein” (Suarh Al Aaraaf, 199), usi tarah Allah Taala ne farmaya **“Jis baat ki tujhe khabar na ho us ke peeche mat padh, kyou ki kaan aur aankh aur dil un mein se har ek se sawal hoga”** (Surah Isra, 36), Yahi teen part ilm hasil karne ka zariya hain, Qayamat ke din Allah Taala unse sawal kare ge, usi tarah Allah Taala ne farmaya **“Aye Musalmano tumhein koi jhuta khabar de to tum uski acchi tarah tehqeeq kar liya karo, aisa na ho ke na-daani mein kisi qoum ko nuqsaan pohcha do, phir apne kiye par sharmindagi uthao.** (Surah Hujraat, 6). Salahhuddin Yusuf likhte hein “un mein ek nihayat hi aham usool bayan farmaya gaya hain jis ki infiradi aur ijtemai dono satho par nihayat ahemiyat hai, har fard aur har hukumat ki ye zimmedari hai ke uske paas bad-kirdaar, jhute qism le logo ki taraf se jo bhi khabar aaye to pehle is ki tehqeeq ki jaye taaki galat fehmi mein kisi ke khilaaf koi action na ho” (Tafseer Ahsanul Bayan),

Moujooda dour mein jhoot aur jahalat ke farog mein jadid wasail ka bahut bada hissa hai, naa-dani mein insaan kisi bhi shakhs aur jamat ke khilaaf aisi aisi khabrien aur afwahein phailaate hai jis ka haqeeqat se koi ta`alluq nahi hota aur deeni hesiyat se aisa amal ek musalman ki deendari aur saqafat ke manafi hi nahi balki sharai jurm hai.

Pukhta ilm ke begair Shariyat aur Deen ke kisi masle mein kalam karna, begair ilm ke fatawa bazi ka bazaar garm karna wabal-e-jaan hai, Hazrat Jabir bayan karte hein “Hum log safar mein nikle, ek shakhs hum se patthar lagne se zakhmi hogaya, phir use ehtelaam ho gay, us ne daryaft kiya ke tayammum karne ke liye koi rukhsat hai? logo ne kaha: tu pani par qudrat rakhta hai is liye hum tere liye koi rukhsat nahi jante, pas us ne gusl kiya aur inteqaal hogaya, jab hum Nabi Kareem ke paas aaye to us waqe ki khabar di, Aap ne farmaya : Allah tumhein qatl kare tum ne use qatl kar diya, jab nahi maloom tha to kyon nahi sawal kiya? Beshak! jahalat ka elaj pooch lene mein hai” (Abu Dawud, hasan Albani, 363).

Shirk-wa-But Parasti ki buniyaadi wajah Jihalat :

Jihalat intehahi khatarnak marz hai, jis ke peit (Stomach) se khuwahishat, maharim ki be hurmati, jara`aim ka irtekaab, aur shirk-wa-bur parasti. bidath-wa-khurafaat janam leti hai, la-ilmi aur jahalat Allah ke sath shirk jaise bad-tareen gunha mein shamil hone ka zariya banti hai, Allah Taala ne Nuh ki qoum ke bare mein khabar dete huwe farmaya "aur unho ne kaha ke hargiz apne Maboodo ko na chodhna aur na hi Wadd, Suwa, Yagoos, Yaqooq aur Nasar ko chodhna (Surah Nuh, 23), Salaf ki ek jamat ne is aayat ki tafseer mein Abdullah Ibne Abbas ki riwayat ko naqal kiya hai: **"Ke ye qoum Nuh ke saleh log thy, jab un ka inteqaal hogaya to shaitaan ne un ki qoum ko sujhai diya ke (qurbat hasil karne aur yaadgaar keliye) ye jahan bethte the un ki jagho par un ke mujassime (murti) bana kar rakh do, tu unho ne aisa hi kiya, phir jab tak (murti banane wale) moujood the un butoun ki ebadat nahi ki jati thi, yahan tak ke jab ye log bhi halak hogaye (to in butoun ke nasab kiya jane ka jo maqsad tha) woh ilm uth gaya to un mujassimo ki ebadat ki jane lagi"** (Sahih Bukhari, 4920).

Maloom huwa ke har dour mein shirk-wa-bidath ke phailne aur samaj-wa-mashra ke us burai mein shamil hone ki asal wajeh la-ilmi aur jahalat hai aur aaj is ki misalein har gali kooche mein dekhi ja sakti hai, Bani israeel ki gumrahi ka zikr karte huwe Allah Taala farmata hai **"aur hum ne bani israeel ko darya se paar utaar diya, pas un logo ka ek qoum se guzar huwa jo apne chand butoun ki ebadat mein lage huwe the, kehne lage: Aye Moosa ! hamare liye bhi ek aisa mabood muqarrar kar dijiye jaise un ke ye mabood hai, Aap ne farmaya ke waqai tum logo mein badi jihalat hai, ye log jis kaam mein lage huwe hein ye tabah kiya jaye ga aur in ka ye kaam mahez be buniyad hai"** (Surah Aaraaf 138-139). Moosa ko maloom tha ke jihalat-wa-nadani hi woh asal sabab hai jis ki wajeh sey log Shirk jaise tabah-kun jurm mein shamil huwe, halanke abhi abhi Allah Taala ne inhein Firoun jaise zalim-wa-sarkash se nizaat ata ki hai aur us ki qudrat ki azeem tareen nishaniyo ko unho ne apni aankho ke saamne dekha hai magar na-dani aur la-ilmi ne inhein bachde (bull) ki but parasti par laga diya, hatta ke Nabi Kareem ke baaz sahaba kuffar ke tareeqe aur amal ko dekh kar la-ilmi mein mutasir ho gaye aur Nabi Kareem ﷺ se is shirkiya amal ka mutalba kar baithe.

Abu Waqada Al-Laisi farmate hai **"Hum Nabi Kareem ﷺ ke sath hunain ki taraf nikle aur hum abhi naye naye musalman huwe thy, mushriko ke liye ek beri ka darakht (tree) khas tha, jahan woh taherte aur apne hathiyaro (weapons) ko (tabarruk keliye) latkate thy, jise "Zaat-ul-Anwaad" kaha jata the, hamara guzar us beri ke darakht ke paas se huwa hum ne kaha: Aye Allah ke Rasool ﷺ ! hamare liye bhi aise "Zaat-ul-Anwaad" bana dijiye jaise un ke kafiro ke hein? Nabi Kareem ﷺ ne ta`azzub se kaha : Allahu Akbar! aur farmaya: Qasam hai us zaat ki jis ke qabze qudrat mein meri jaan hai, tum logo ne wahi baat kahi hai jo Bani israeel ne Moosa se kaha tha.** (Tirmizi, 2180 Sohfe Albani).

Usi tarah jahalat aur apne deen ki pakiza talimaat se la-ilmi hi ka nateeza haike Musalman mashra gair musalmano ke tehwaro par khusiya manata aur gali chouraho par pathake phodhta nazar aata hai, Nabi Kareem ﷺ ne farmaya **"Jo gairo ki mushabihat akhtiyaar kare woh unhi mein se hai"** (Sahih Al-Jamei, 6149). Aadmi ka amal durust hone keliye sirf nek jazba hona kafi nahi hai, balki is shoq aur jazbe ke sath zaroori haike uske woh amal kitab-o-sunnat ki roshni mein ho, Allah Taala farmata hai **"Keh dijiye ke agar (tum kaho to)mein tumhein bata doun ke ba-aytebaar aamaal sab se ziyada nuqsaan mein koun hai? woh hai ke jin ki dunyawi zindagi ki tamam tar koshishein be-kaar ho gai aur woh usi gumaan mein rahe ke woh bahut accha kaam kar rahein hein"**(Surah Kahf, 103)

Sahi aur galat, sunnat aur bidath ka ilm na ho to aadmi kisi bhi khai mein gir sakta hai, us ke aamaal tabah-wa-barbaad ho sakte hein, lihaza hamein apne nafs se jihalat ko door karke pukhta ilm hasil karni chahiye, Allah hamein us ki taufeeq ata farmaye. Aameen.

SMILE PRINT, Chembur-9819889864